

ভজ গোবিন্দম্

Introduction

Bhaja Govindam was written by Jagadguru Adi Shankaracharya. A biography of Shankara and his other compositions of Vedic literature can be found in the shankara.itx document. Bhaja govindaM is one of the minor compositions of the spiritual giant, Adi Shankaracharya. It is classified as a prakaraNa grantha, a primer to the major works. Though sung as a bhajan, it contains the essence of Vedanta and implores the man to think, Why am I here in this life ? Why am I amassing wealth, family, but have no peace ? What is the Truth ? What is the purpose of life ? The person thus awakened gets set on a path to the inner road back to the God principle.

The background of Bhaja GovindaM is worth examining. During his stay in Kashi, Adi Shankaracharya noticed a very old man studying the rules of Sanskrit by Panini. Shankara was touched with pity at seeing the plight of the old man spending his years at a mere intellectual accomplishment while he would be better off praying and spending time to control his mind.

Shankara understood that the majority of the world was also engaged in mere intellectual, sense pleasures and not in the divine contemplation. Seeing this, he burst forth with the verses of Bhaja govindaM. In 31 verses, he, like no other, explains our fallacies, our wrong outlook for life, and dispels our ignorance and delusions. Thus bhaja govindaM was originally known as moha mudgAra, the remover of delusions.

Shankara explains, nay chides, us for spending our time in useless trivia like amassing wealth, lusting after (wo)men and requests us to discriminate and cultivate the knowledge to learn the difference between the real and the unreal. To emphasise that, he concludes that all knowledge other than the Self-Knowledge is useless, Shankara makes the person realize how foolish he/she is in the conduct and behaviour by these verses, and shows the purpose of our worldly existence, which is to seek Govinda and attain Him.

Bhaja govindaM is divided into dvAdashamanjarikA stotram and chaturdashamanjarika stotram. At the end of composing the first stanza, it is said that Shankara burst forth with the next 12 stanzas of bhaja govindam. Thus stanzas 2-13 with 1st as refrain are called dvAdashamanjarika stotram. Inspired by the extempore recital by Shankara, each of his 14 disciples composed a verse and the 14 verse compendium is called chaturdashamanjarika stotram. (There are no evidences to prove the exact individual authorship of these 14 verses, we have some traditional hearsay eviences as attribution.) Shankara added the finishing touches by adding five of his own stanzas at the last bringing the total to 31. The combined 31 are also termed as mohamudgaraH by some. The last two verses in this version is not found in all editions.

Bhaja govindaM has been set to musical tones and sung as prayer songs by children. It is divided into dvAdashamanjarikA and charpaTapanjarikA for this purpose. The former is a set of verses (verses 2-13) while the rest of the verses form charpaTamanjarikA. Anyone who listens to the music of Bhaja govindaM is attracted to it. However, the significance of the text goes much deeper and contains a well defined philosophy of attaining salvation.

Shankara's words seem to be quite piercing and seem to lack the softness and tenderness often found in his other texts, thus addressing directly. The reason is that this was an extempore recital to an old man. His words can be compared to a knife of a surgeon. The surgeon's knife cruelly removes the tumour with much pain, but removing the tumour ultimately restores good health in the patient. So are Shankara's words, which pierce and point out our ignorance. It is a knife into the heart of worldliness, and by removing this tumour of ignorance, we can attain everlasting bliss with the grace of Govinda.

May the AchAryA guide us from ignorance to truth.

OM tat sat.

ভজ গোবিন্দং

ভজ গোবিন্দং ভজ গোবিন্দং

গোবিন্দং ভজ মূঢ়মতে ।
সম্প্রাপ্তে সন্নিহিতে কালে
নহি নহি রক্ষতি দুষ্করণে ॥ ১ ॥

Worship Govinda, worship Govinda, worship Govinda, Oh fool !
Rules of grammar will not save you at the time of your death.

মূঢ় জহীহি ধনাগমতৃষ্ণাং
কুরু সদ্বুদ্ধিং মনসি বিতৃষ্ণাম্ ।
যল্লভসে নিজকর্মোপাত্তং
বিত্তং তেন বিনোদয় চিত্তম্ ॥ ২ ॥

Oh fool ! Give up your thirst to amass wealth, devote your
mind to thoughts to the Real. Be content with what comes
through actions already performed in the past.

নারীস্থনভরনাভীদেশং
দৃষ্ট্বা মা গা মোহাবেশম্ ।
এতন্মাংসবসাদিবিকারং
মনসি বিচিন্তয় বারং বারম্ ॥ ৩ ॥

Do not get drowned in delusion by going wild with passions and
lust by seeing a woman's navel and chest. These are nothing but
a modification of flesh. Fail not to remember this again and
again in your mind.

নলিনীদলগতজলমতিতরলং
তদ্বজ্জীবিতমতিশয়চপলম্ ।
বিক্রি ব্যাধ্যভিমানগ্রস্তং
লোকং শোকহতং চ সমস্তম্ ॥ ৪ ॥

The life of a person is as uncertain as rain drops trembling on a
lotus leaf. Know that the whole world remains a prey to
disease, ego and grief.

যাবদ্বিত্তোপার্জনসক্ত-
স্তাবল্লিজপরিবারো রক্তঃ ।
পশ্চাজ্জীবতি জর্জরদেহে
বার্তাং কোহপি ন পৃচ্ছতি গেহে ॥ ৫ ॥

So long as a man is fit and able to support his family, see
what affection all those around him show. But no one at home
cares to even have a word with him when his body totters due to
old age.

যাবৎপবনো নিবসতি দেহে
তাবৎপৃচ্ছতি কুশলং গেহে ।
গতবতি বায়ৌ দেহাপায়ে

ভাৰ্য্য বিভ্যতি তস্মিন্কায়ে ॥ ৬ ॥

When one is alive, his family members enquire kindly about his welfare. But when the soul departs from the body, even his wife runs away in fear of the corpse.

বালস্ৱাবং ক্রীডাসক্তঃ

তরুণস্ৱাবতরুণীসক্তঃ ।

বৃদ্ধস্ৱাবচ্ছিন্তাসক্তঃ

পরমে ব্রহ্মণি কোহপি ন সক্তঃ ॥ ৭ ॥ var পরে

The childhood is lost by attachment to playfulness. Youth is lost by attachment to woman. Old age passes away by thinking over many things. But there is hardly anyone who wants to be lost in parabrahman.

কা তে কান্তা কস্মৈ পুত্রঃ

সংসারোহয়মতীৰ্ণ বিচিত্রঃ ।

কস্য স্বং কঃ কুত আয়াত-

স্বং চিন্তয় তদিহ ব্রাতঃ ॥ ৮ ॥

Who is your wife ? Who is your son ? Strange is this samsAra, the world. Of whom are you ? From where have you come ? Brother, ponder over these truths.

সৎসঙ্গস্ৱে নিস্সঙ্গস্বং

নিস্সঙ্গস্ৱে নিৰ্মোহস্বম্ ।

নিৰ্মোহস্ৱে নিশ্চলতস্বং

নিশ্চলতস্ৱে জীবন্মুক্তিঃ ॥ ৯ ॥

From satsanga, company of good people, comes non-attachment, from non-attachment comes freedom from delusion, which leads to self-settledness. From self-settledness comes JIvan mukti.

বয়সি গতে কঃ কামবিকারঃ

শুষ্কে নীরে কঃ কাসারঃ ।

ক্ষীণে বিত্তে কঃ পরিবারঃ

জ্ঞাতে তস্মৈ কঃ সংসারঃ ॥ ১০ ॥

What good is lust when youth has fled ?

What use is a lake which has no water ?

Where are the relatives when wealth is gone ?

Where is samsAra, the world, when the Truth is known ?

মা কুরু ধনজনযৌবনগৰ্বং

হরতি নিমেষাংকালঃ সৰ্বম্ ।

মায়াময়মিদমখিলং হিহ্না var বুধ্ণা

ব্রহ্মপদং স্বং প্রবিশ বিদিত্বা ॥ ১১ ॥

Do not boast of wealth, friends, and youth. Each one of these are destroyed within a minute by time. Free yourself from the illusion of the world of Maya and attain the timeless Truth.

দিনয়ামিন্যো সাযং প্রাতঃ
শিশিরবসন্তৌ পুনরায়াতঃ ।
কালঃ ক্রীড়তি গচ্ছত্যায়ু-
স্তদপি ন মুঞ্চত্যাশাবায়ুঃ ॥ ১২ ॥

Daylight and darkness, dusk and dawn, winter and springtime come and go. Time plays and life ebbs away. But the storm of desire never leaves.

কা তে কান্তা ধনগতচিন্তা
বাতুল কিং তব নাস্তি নিয়ন্তা ।
ত্রিজগতি সঙ্কনসঙ্গতিরেকা
ভবতি ভবান্বিতরণে নৌকা ॥ ১৩ ॥

Oh mad man ! Why this engrossment in thoughts of wealth ? Is there no one to guide you ? There is only one thing in three worlds that can save you from the ocean of samsAra, get into the boat of satsanga, company of good people, quickly.

দ্বাদশমঞ্জরিকাভিরশেষঃ
কথিতো বৈয়াকরণসৈষ্যঃ ।
উপদেশোহভূদ্বিদ্যানিপুণৈঃ
শ্রীমচ্ছঙ্করভগবচ্ছরণৈঃ ॥ ১৩অ ॥

This bouquet of twelve verses (2-13) was imparted to a grammarian by the all-knowing Shankara, adored as the bhagavadpada.

The following 14 form chaturdashama~njarika.

Stanza below is attributed to padmapAda.

জটিলো মুণ্ডী লুপ্তিতকেশঃ
কাষায়াম্বরবহুকৃতবেশঃ ।
পশ্যন্তপি চ ন পশ্যতি মূঢ়ো
হৃদরনিমিত্তং বহুকৃতবেশঃ ॥ ১৪ ॥

There are many who go with matted locks, many who have clean shaven heads, many whose hairs have been plucked out; some are clothed in orange, yet others in various colours --- all just for a livelihood. Seeing truth revealed before them, still the foolish ones see it not.

Stanza attributed to toTakAchArya.

অঙ্গং গলিতং পলিতং মুণ্ডং
দশনবিহীনং জাতং তুণ্ডম্ ।
বৃদ্ধো যাতি গৃহীত্বা দণ্ডং
তদপি ন মুঞ্চত্যাশাপিণ্ডম্ ॥ ১৫ ॥

Strength has left the old man's body; his head has become bald,
his gums toothless and leaning on crutches. Even then the
attachment is strong and he clings firmly to fruitless desires.

Stanza attributed to hastAmalaka.

অগ্নে বহিঃ পৃষ্ঠে ভানুঃ
রাত্রৌ চুবুকসমর্পিতজানুঃ ।
করতলভিক্ষুস্তরুতলবাস-
স্তদপি ন মুঞ্চত্যাশাপাশঃ ॥ ১৬ ॥

Behold there lies the man who sits warming up his body with the
fire in front and the sun at the back; at night he curls up the
body to keep out of the cold; he eats his beggar's food from
the bowl of his hand and sleeps beneath the tree. Still in his
heart, he is a wretched puppet at the hands of passions.

Stanza attributed to Subodha.

কুরুতে গঙ্গাসাগরগমনং
ব্রতপরিপালনমথবা দানম্ ।
জ্ঞানবিহীনঃ সর্বমতেন
মুক্তিং ন ভজতি জন্মশতেন ॥ ১৭ ॥ var ভজতি ন মুক্তিং

One may go to Gangasagar, observe fasts, and give away riches
in charity ! Yet, devoid of jnana, nothing can give mukti even
at the end of a hundred births.

Stanza attributed to vArttikakAra (sureshvara).

সুরমন্দিরতরুমূলনিবাসঃ
শয়্যা ভূতলমজিনং বাসঃ ।
সর্বপরিগ্রহভোগত্যাগঃ
কস্য সুখং ন করোতি বিরাগঃ ॥ ১৮ ॥

Take your residence in a temple or below a tree, wear the
deerskin for the dress, and sleep with mother earth as your
bed. Give up all attachments and renounce all comforts. Blessed
with such vairgya, could any fail to be content ?

Stanza attributed to nityAnanda.

যোগরতো বা ভোগরতো বা
সঙ্গরতো বা সঙ্গবিহীনঃ ।
যস্য ব্রহ্মগি রমতে চিত্তং
নন্দতি নন্দতি নন্দতেষ ॥ ১৯ ॥

One may take delight in yoga or bhoga, may have attachment or detachment. But only he whose mind steadily delights in Brahman enjoys bliss, no one else.

Stanza attributed to Anandagiri.

ভগবদ্বীতা কিঞ্চিদধীতা
গঙ্গাজলবকণিকা পীতা ।
সকৃদপি যেন মুরারিসমর্চা
ক্রিয়তে তস্য যমেন ন চর্চা ॥ ২০ ॥

Let a man read but a little from bhagavadgItA, drink just a drop of water from the Ganges, worship but once murAri. He then will have no altercation with Yama.

Stanza attributed to dRiDhabhakti.

পুনরপি জননং পুনরপি মরণং
পুনরপি জননীজঠরে শয়নম্ ।
ইহ সংসারে বহুদুস্তারে
কৃপয়াংপারে পাহি মুরারে ॥ ২১ ॥

Born again, death again, again to stay in the mother's womb !
It is indeed hard to cross this boundless ocean of samsAra. Oh Murari ! Redeem me through Thy mercy.

Stanza attributed to nityanAtha.

রথ্যাচপটবিরচিতকঙ্কঃ
পুণ্যাপুণ্যবিবর্জিতপঙ্কঃ ।
যোগী যোগনিয়োজিতচিত্তো
রমতে বালোন্মত্তবদেব ॥ ২২ ॥

There is no shortage of clothing for a monk so long as there are rags cast off the road. Freed from vices and virtues, onward he wanders. One who lives in communion with god enjoys bliss, pure and uncontaminated, like a child and as an intoxicated.

Stanza attributed to yogAnanda.

কঙ্কং কোহং কুত আয়াতঃ
কা মে জননী কো মে তাতঃ ।
ইতি পরিভাবয় সর্বমসারম্

বিশ্বং ত্যক্ত্বা স্বপ্নবিচারম্ ॥ ২৩ ॥

Who are you ? Who am I ? From where do I come ? Who is my mother, who is my father ? Ponder thus, look at everything as essence-less and give up the world as an idle dream.

Stanza attributed to surendra.

স্বয়ি ময়ি চান্যত্রৈকো বিষ্ণু-
ব্যর্থং কুপ্যসি ময়্যসহিষ্ণুঃ ।
ভব সমচিত্তঃ সর্বত্র স্বং
বাঙ্কস্যচিরাদ্যদি বিষ্ণুস্বম্ ॥ ২৪ ॥

In me, in you and in everything, none but the same Vishnu dwells. Your anger and impatience is meaningless. If you wish to attain the status of Vishnu, have samabhAva, equanimity, always.

Stanza attributed to medhAtithira.

শত্রৌ মিত্রে পুত্রে বন্ধৌ
মা কুরু যত্নং বিগ্রহসন্ধৌ ।
সর্বস্মিন্ধপি পশ্যাত্মানং
সর্বত্রোৎসৃজ ভেদাঙ্গানম্ ॥ ২৫ ॥

Waste not your efforts to win the love of or to fight against friend and foe, children and relatives. See yourself in everyone and give up all feelings of duality completely.

Stanza attributed to bhArativamsha.

কামং ক্রোধং লোভং মোহং
ত্যাক্ত্বাহংস্মানং ভাবয় কোহহম্ । var পশ্যতি সোহহম্
আত্মগুণাবিহীনা মূঢ়া-
স্তে পচ্যন্তে নরকনিগূঢ়াঃ ॥ ২৬ ॥

Give up lust, anger, infatuation, and greed. Ponder over your real nature. Fools are they who are blind to the Self. Cast into hell, they suffer there endlessly.

Stanza attributed to sumati.

গেয়ং গীতানামসহস্রং
ধ্যৈয়ং শ্রীপতিরূপমজস্রম্ ।
নেয়ং সঙ্কনসঙ্গে চিত্তং
দেয়ং দীনজনায় চ বিত্তম্ ॥ ২৭ ॥

Regularly recite from the Gita, meditate on Vishnu in your heart, and chant His thousand glories. Take delight to be with

the noble and the holy. Distribute your wealth in charity to the poor and the needy.

Stanza attributed to sumati.

সুখতঃ ক্রিয়তে রামাভোগঃ
পশ্চাদ্ধন্ত শরীরে রোগঃ ।
যদ্যপি লোকে মরণং শরণং
তদপি ন মুঞ্চতি পাপাচরণম্ ॥ ২৮ ॥

He who yields to lust for pleasure leaves his body a prey to disease. Though death brings an end to everything, man does not give-up the sinful path.

অর্থমনর্থঃ ভাবয় নিত্যং
নাস্তিততঃ সুখলেশঃ সত্যম্ ।
পুত্রাদপি ধনভাজাঃ ভীতিঃ
সর্বত্রৈষা বিহিতা রীতিঃ ॥ ২৯ ॥

Wealth is not welfare, truly there is no joy in it. Reflect thus at all times. A rich man fears even his own son. This is the way of wealth everywhere.

প্রাণায়ামং প্রত্যাহারং
নিত্যানিত্য বিবেকবিচারম্ ।
জাপ্যসমেতসমাধিবিধানং
কুর্ব্বধানং মহদবধানম্ ॥ ৩০ ॥

Regulate the prANa-s, life forces, remain unaffected by external influences and discriminate between the real and the fleeting. Chant the holy name of God and silence the turbulent mind. Perform these with care, with extreme care.

গুরুচরণাঙ্ঘ্রীনির্ভরভক্তঃ
সংসারাদচিরাদ্ভব মুক্তঃ ।
সেন্দ্রিয়মানসনিয়মাদেবং
দ্রক্ষ্যসি নিজহৃদয়স্থং দেবম্ ॥ ৩১ ॥

Oh devotee of the lotus feet of the Guru ! May thou be soon free from Samsara. Through disciplined senses and controlled mind, thou shalt come to experience the indwelling Lord of your heart !

The following two are not found in standard text of Bhajagovindam.

মূঢ়ঃ কশ্চন বৈয়াকরণো
দুঃকৃষ্ণরূপাধ্যয়নধুরীণঃ ।
শ্রীমচ্ছঙ্করভগবচ্ছিস্যৈ-

বোধিত আসীচ্ছোধিতকরণঃ ॥ ৩২ ॥

Thus a silly grammarian lost in rules cleansed of his narrow vision and shown the Light by Shankara's apostles.

ভজ গোবিন্দং ভজ গোবিন্দং

গোবিন্দং ভজ মূঢ়মতে ।

নামস্মরণাদন্যমুপায়ং

নহি পশ্যামো ভবাক্ষিতরণে ॥ ৩৩ ॥ ভবতরণে

Worship Govinda, worship Govinda, worship Govinda, Oh fool !
Other than chanting the Lord's names, there is no other way
to cross the life's ocean.

Appendix: Word meanings

The following words and meanings are added as an appendix to allow the reader to learn Sanskrit words. They may not follow exact word construction in the above verses. Reader is requested to consult a dictionary and commentaries for additional details.

ভজ = worship;

গোবিন্দং = Govinda;

মূঢ়মতে = O, foolish mind!;

সম্প্রাপ্তে = (when you have) reached/obtained;

সন্নিহিতে = (in the) presence/nearness of;

কালে = Time (here:Lord of Death, Yama);

নহি = No; never;

রক্ষতি = protects;

ডুক্করণে = the grammatical formula DukRi.nkaraNe;

॥ ১ ॥

মূঢ় = Oh fool!;

জহীহি = jahi+iha, leave/give up+here(in this world);

ধন = wealth;

আগম = coming/arrival;

তৃষ্ণাং = thirst/desire;

কুরু = Do;act;

সদ্বুদ্ধিং = sat+buddhiM, good+awareness(loosely speaking:mind);

মনসি = in the mind;

বিতৃষ্ণাং = desirelessness;

যল্লভসে = yat+labhase, whatever+(you)obtain;
নিজকর্ম = nija+karma, one's+duty(normal work);
উপাত্ত = obtained;
বিত্ত = wealth;
তেন = by that; with that;
বিনোদয় = divert/recreate(be happy);
চিত্ত = mind;

॥ ২ ॥

নারী = woman;
স্তনভর = breasts that are(full-with milk);
নাভীদেশং = nAbhl+deshaM, navel+region/country;
দৃষ্ট্বা = having seen;
মা গা = mA+gA, Don't+go;
মোহাবেশং = infatuated state(moha+AveshaM-seizure);
এতৎ = this;
মাংসবসাদি = flesh, fat, +etc;
বিকারং = appearance (generally, grotesque/ugly);
মনসি = in the mind;
বিচিন্তয় = think well;
বারং = again;
বারং = and again;

॥ ৩ ॥

নলিনীদলগত = nalinI+dala+gata, lotus+petal+reached/gone;
জলং = water(drop);
অতিতরলং = ati+tarala, very+unstable;
তদ্বৎ = like that;
জীবিতং = life;
অতিশয় = wonderful;
চপলং = fickle-minded;
বিদ্বি = know for sure;
ব্যাদি = disease;
অভিমান = self-importance;
গ্রস্তং = having been caught/seized;
লোকং = world;people;
শোকহতং = attacked(hata) by grief(shoka);
চ = and;
সমস্তং = entire;

॥ ৪ ॥

যাবৎ = so long as;
বিত্ত = wealth;
উপার্জন = earning/acquiring;
সক্তঃ = capable of;
তাবল্লিজ = tAvat+nija, till then+one's;
পরিবারঃ = family;
রক্তঃ = attached;
পশ্চাৎ = later;
জীবতি = while living(without earning);
জর্জর = old/digested (by disease etc);

দেহে = in the body;
বার্তাং = word (here enquiry/inquiry);
কোহপি = kaH+api, whosoever; even one;
ন = not;
পৃচ্ছতি = inquires/asks/minds;
গেহে = in the house;
॥ ৫ ॥

যাবৎ = so long as;
পবনঃ = air/breath;
নিবসতি = lives/dwells;
দেহে = in the body;
তাবৎ = till then;
পৃচ্ছতি = asks/inquires;
কুশলং = welfare;
গেহে = in the house;
গতবতি = while gone;
বায়ৌ = air(life-breath);
দেহাপায়ে = when life departs the body;
ভার্যা = wife;
বিভ্যতি = is afraid;fears;
তস্মিন্কায়ে = tasmin+kaye, in that body;
॥ ৬ ॥

বালঃ = young boy;
তাবৎ = till then (till he is young);
ক্রীড়া = play;
সক্তঃ = attached/engrossed/absorbed;
তরুণঃ = young man;
তাবৎ = till then;
তরুণী = young woman;
সক্তঃ = attached/engrossed;
বৃদ্ধঃ = old man;
তাবৎ = till then;
চিন্তা = worry;
সক্তঃ = attached/engrossed/absorbed;
পরমে = in the lofty;high;supreme; also pare
ব্রহ্মণি = Brahman ;God;
কোহপি = whosoever;
ন = not;
সক্তঃ = attached/absorbed/engrossed;
॥ ৭ ॥

কা তে = kA+te, who+your;
কান্তা = wife;
কস্তে = kaH+te, who+your;
পুত্রঃ = son;
সংসারঃ = world/family;
অয়ং = this;
অতীব = great/big/very much;
বিচিত্রঃ = wonderful/mysterious;

কস্য = whose;

ত্বং = you;

কঃ = who;

কুতঃ = from where;

আয়াতঃ = have come;

তত্ত্বং = truth/nature;

চিন্তয় = think well/consider;

তদিহ = tat+iha, that+here;

ভ্রাতঃ = brother;

॥ ৮ ॥

সংসঙ্গত্বে = in good company;

নিঃসঙ্গত্বং = aloneness/non-attachment/detachment;

নির্মোহত্বং = non-infatuated state/clear-headedness;

নিশ্চলত্বং = tranquillity/imperturbability;

জীবন্মুক্তিঃ = salvation+freedom from bondage of birth;

বয়সি গতে = vayasi+gate, when age has advanced/gone;

॥ ৯ ॥

কঃ = who/what use(in the sense of kva?(where));

কামবিকারঃ = sensual/sexual attraction;

শুষ্কে = in the drying up of;

নীরে = water;

কঃ = what(use) is the;

কাসারঃ = lake;

ক্ষীণে = spent-up/weakened state of;

বিত্তে = wealth;

কঃ = what(use) for;

পরিবারঃ = family(is there?);

জ্ঞাতে = in the realised state;

তত্ত্বে = truth;

কঃ = what (use) is;

সংসারঃ = world/family bond;

॥ ১০ ॥

মা = do not;

কুরু = do/act;

ধন = wealth;

জন = people;

যৌবন = youth;

গৰ্বং = arrogance/haughtiness;

হরতি = takes away/steals away;

নিমেষাৎ = in the twinkling of the eye;

কালঃ = Master Time;

সর্বং = all;

মায়া = delusion;

ময়ং = full of/completely filled;

ইদং = this;

অখিলং = whole/entire;

হিহ্না = having given up/abandoned;

ব্রহ্মপদং = the state/position of Brahma/god-realised state;

ত্বং = you;

প্রবিশ = enter;

বিদিত্বা = having known/realised;

॥ ১১ ॥

দিনয়ামিন্যৌ = dina+yAminI, day + night;

সায়ং = evening;

প্রাতঃ = morning;

শিশির = frosty season;

বসন্তৌ = (and) Spring season;

পুনঃ = again;

আয়াতঃ = have arrived;

কালঃ = Master Time;

ক্রীডতি = plays;

গচ্ছতি = goes (away);

আয়ুঃ = life/age;

তদপি = tat+api, then even;

ন = not;

মুক্তি = releases;

আশা = desire;

বায়ুঃ = air (the wind of desire does not let off its hold);

॥ ১২ ॥

দ্বাদশমঞ্জরিকাভিঃ = by the bouquet consisting of 12 flowers (12; shlokas above)

অশেষ = without remainder/totally;

কথিত = was told;

বৈয়াকরণসৈষঃ = to the grammarian+this;

উপদেশঃ = advice;

অভূৎ = was;

বিদ্যানিপুণৈঃ = by the ace scholar Shankara (Plural is used for reverence);

শ্রীমচ্ছঙ্করভগবৎ+চরণৈঃ = by the Shankaracharya who is known;

as shankarabhagavat+charaNAH or pAdAH (plural for reverence)

॥ ১২অ ॥

কা তে = kA+te, who+your;

কান্তা = wife;

ধন = wealth;

গতচিন্তা = thinking of;

বাতুল = O mad one!;

কিং = what?;

তব = your;

নাস্তি = na+asti, is not there;

নিয়ন্তা = controller;

ত্রিজগতি = in the three worlds;

সঙ্জন = good people;

সঙ্গতিরেকা = sa.ngatiH+ekA, company+(only) one (way);

ভবতি = becomes;

ভবর্ণব = bhava+arNava, birth and death+ocean;

তরণে = in crossing;

নৌকা = boat/ship;

॥ ১৩ ॥

জটিলঃ = with knotted hair;

মুণ্ডী = shaven head;

লুণ্ঠিতকেশ = hair cut here and there;

কাষায় = saffron cloth;

অম্বর = cloth/sky;

বহুকৃত = variously done/made-up;

বেশঃ = make-ups/garbs/roles;

পর্যন্তপি = even after seeing;

চ ন = cha+na, and +not;

পশ্যতি = sees;

মূঢ়ঃ = the fool;

উদরনিমিত্তং = for the sake of the belly/living;

বহুকৃতবেশঃ = various make-ups/roles;

॥ ১৪ ॥

অঙ্গং = limb(s);

গলিতং = weakened;

পলিতং = ripened(grey);

মুণ্ডং = head;

দশনবিহীনং = dashana+vihInaM, teeth+bereft;

জাতং = having become;

তুণ্ডং = jaws/mouth?;

বৃদ্ধঃ = the old man;

যাতি = goes;

গৃহীত্বা = holding the;

দণ্ডং = stick(walking);

তদপি = then even;

ন = not;

মুক্তি = lets go/releases/gives up;

আশাপিণ্ডং = AshA+pindaM, desire+lump(piNDaM also means rice-ball given;
as oblation for the dead)

॥ ১৫ ॥

অগ্রে = in front of/ahead/beforehand;

বহ্নিঃ = fire (for worship);

পৃষ্ঠে ভানুঃ = pRiShThe+bhAnuH, behind+sun;

রাত্ৰৌ = in the night;

চুবুকসমর্পিতজানুঃ = face dedicated to(huddled up between) the knees;

করতলভিক্ষঃ = taking alms in the palms;

তরুতলবাসঃ = living under the trees;

তদপি = then even;

ন = not;

মুক্তি = releases/lets go;

আশা = desire;

পাশং = rope/ties;

॥ ১৬ ॥

কুরুতে = one takes resort to;

গঙ্গাসাগর = the sea of Ganga (banks of the Ganges);

গমনং = going;

ব্রত = austerities;
পরিপালনং = observance/governance;
অথবা = or/else;
দানং = charity;
জ্ঞানবিহীনঃ = (but)bereft of knowledge of the Self;
সর্বমতেন = according to all schools of thought/unanimously;
মুক্তিং = salvation/freedom;
ন = not;
ভজতি = attains;
জন্ম = birth(s);
শতেন = hundred;
॥ ১৭ ॥
সূরমন্দির = temple of god;
তরু = tree;
মূল = root;
নিবাসঃ = living;
শয়্যা = bed;
ভূতলং = on the surface of the earth;
অজিনং = skin (of Antelope);
বাসঃ = living;
সর্বপরিগ্রহ = all attachments;
ভোগত্যাগঃ = sacrificing/abandonment of enjoyable things/worldly pleasures;
কস্য = whose;
সুখং = happiness;
ন = not;
করোতি = does;
বিরাগঃ = Non-attachment/desirelessness;
॥ ১৮ ॥
যোগরতঃ = indulging in yoga;
বা = or;
ভোগরতঃ = indulging in worldly pleasures;
বা = or;
সঙ্গরতঃ = indulging in good company;
বা = or;
সঙ্গবিহীনঃ = bereft of company;
যস্য = whose;
ব্রহ্মণি = in Brahman(God);
রমতে = delights;
চিত্তং = mind (here soul);
নন্দতি = revels;
নন্দত্যেব = nandati+eva, revels alone/revels indeed;
॥ ১৯ ॥
ভগবদ্ = god's;
গীতা = song (here the scripture `bhagavatgItA');
কিঞ্চিৎ = a little;
অধীতা = studied;
গঙ্গা = river Ganga;
জললব = water drop;

কণিকাপীতা = a little droplet, drunk;
গঙ্গাজলবকণিকাপীতা = Even a little drop of Ganga water;
সকৃদপি = once even;
যেন = by whom;
মুরারি = the enemy of 'MurA' (Lord Krishna);
সমর্চা = well worshipped;
ক্রিয়তে = is done;
তস্য = his;
যমেন = by Yama, the lord of Death;
ন = not;
চর্চা = discussion;

॥ ২০ ॥

পুনরপি = punaH+api, again again;
জননং = birth;
পুনরপি = again again;
মরণং = death;
পুনরপি = again again;
জননী = mother;
জঠরে = in the stomach;
শয়নং = sleep;
ইহ = in this world/here;
সংসারে = family/world;
বহুদুস্তারে = fordable with great difficulty;
কৃপয়াংপারে = out of boundless compassion;
পাহি = protect;
মুরারে = Oh MurA's enemy!(KriShNa);

॥ ২১ ॥

রথ্য্যচর্পট = torn/tattered cloth lying in the street;
বিরচিত = created;
কন্ধঃ = rag;
পুণ্যাপুণ্য = virtues sins;
বিবর্জিত = without/ having abandoned;
পন্থঃ = way;
যোগী = the man seeking union with god;
যোগনিয়োজিত = controlled by yoga;
চিত্তঃ = mind;
রমতে = delights;
বালোন্মত্তবদেব = like a child who has gone mad;

॥ ২২ ॥

কঃ = who (are);
ত্বং = you;
কঃ = who(am);
অহং = I;
কুতঃ = whence;
আয়াতঃ = has come;
কা = who;
মে = my;
জননী = mother;

কঃ = who;

মে = my;

তাতঃ = father;

ইতি = thus;

পরিভাবয় = deem well/visualise;

সর্বং = the entire;

অসারং = worthless/without essence;

বিশ্বং = world;

ত্যাগ্ৰা = having abandoned/sacrificed;

স্বপ্ন = dream;

বিচারং = consideration/thinking;

॥ ২৩ ॥

ত্বয়ি = in yourself;

ময়ি = in myself;

চান্যত্রৈক = cha+anyatra+ekaH, and+in any other place+only one;

বিশ্বুঃ = the Lord MahAviShNu;

ব্যর্থং = in vain ; for nothing;purposeless;

কুপ্যসি = you get angry;

ময়্যসহিষু = mayi+asahiShNuH, in me+intolerant;

ভব = become;

সমচিত্তঃ = equal-minded/equanimity;

সর্বত্র = everywhere;

ত্বং = you;

বাঞ্ছসি = you desire;

অচিরাদ্ = without delay/in no time;

যদি = if;

বিশ্বুত্বং = the quality/state of Brahman/god-realisation;

॥ ২৪ ॥

শত্রৌ = in (towards)the enemy;

মিত্রে = in (towards) the friend;

পুত্রে = in(towards) the son;

বন্ধৌ = in (towards) relatives;

মা = don't;

কুরু = do;

যত্নং = effort;

বিগ্রহসঙ্কৌ = for war(dissension) or peace-making;

সর্বস্মিন্ভূপি = in all beings;

পশ্যাত্মানং = see your own self;

সর্বত্র = everywhere;

উৎসৃজ = give up;

ভেদাত্মানং = difference/otherness/duality;

॥ ২৫ ॥

কামং = desire;

ক্রোধং = anger;

লোভং = greed;

মোহং = infatuation;

ত্যাগ্ৰাত্মানং = having abandoned see as one's own self;

ভাবয় = deem/consider/visualise/imagine;

কোহং = who am I;

আত্মজ্ঞান = knowledge of self;

বিহীনা = bereft;

মূঢ়া = fools;

তে = they;

পচ্যন্তে = are cooked?;

নরক = in the hell;

নিগূঢ়া = cast in;

॥ ২৬ ॥

গেয়ং = is to be sung;

গীতা = bhagavatgItA;

নাম = name of the lord;

সহস্রং = 1000 times;

ধ্যেয়ং = is to be meditated;

শ্রীপতি = LakShmi's consort MahAviShNu's;

রূপং = form/image;

অজস্রং = the unborn one;

নেয়ং = is to be lead/taken;

সজ্জন = good people;

সঙ্গে = in the company;

চিত্তং = mind;

দেয়ং = is to be given;

দীনজনায় = to the poor (humble state) people;

চ = and;

বিত্তং = wealth;

॥ ২৭ ॥

সুখতঃ = for happiness;

ক্রিয়তে = is done;

রাসাভোগ = sexual pleasures?;

পশ্চাদ্ধত্ত = later on in the end;

শরীরে = in the body;

রোগ = disease;

যদ্যপি = even though;

লোকে = in the world;

মরণ = death;

শরণং = resort/surrender;

তদপি = even then;

ন = not;

মুক্তি = releases/gives up;

পাপাচরণং = pApa+AcharaNa, sin-practising;

॥ ২৮ ॥

অর্থং = wealth;

অনর্থং = purposeless/in vain/danger-productive;

ভাবয় = deem/consider/visualise;

নিত্যং = daily/always;

ন = not;

অস্মি = is;

ততঃ = from that;

সুখলেশঃ = (even a little) happiness;

সত্যং = Truth;

পুত্রাদপি = even from the the son;

ধন = wealth;

ভাজাং = acquiring people;

ভীতিঃ = fear;

সর্বত্র = everywhere;

এষা = this;

বিহিতা = understood;

রীতিঃ = procedure/practice/custom;

॥ ২৯ ॥

প্রাণায়াম = breath-control;

প্রত্যাহার = diet-control;

নিত্যং = always/daily/certain;

অনিত্য = uncertain/temporary/ephemeral/transient;

বিবেক = awareness after reasoning;

বিচার = thought/considered conclusion/opinion;

জাপ্যসমেত = with chanting of the names of the lord;

সমাধিবিধান = in the state of trance;

কুর্ব্বধানং = pay attention;

মহদবধানং = great care attention;

॥ ৩০ ॥

গুরুচরণাম্বুজ = the lotus feet of the teacher/guru;

নির্ভর = dependent;

ভক্তঃ = devotee;

সংসারাৎ = from the world;

অচিরাদ্ভব = in no time from the cycle of birth and death;

মুক্তঃ = released;

সেন্দ্রিয়মানস = sa+indriya+mAnasa, with senses and mind;

নিয়মাদেব = control alone(niyamAt eva);

দ্রক্ষ্যসি = you will see;

নিজ = one's own;

হৃদয়স্থং = heart-stationed;

দেবং = God;

॥ ৩১ ॥

মূঢ় = fool;

কশ্চন = certain;

বৈয়াকরণ = Grammar;

ডুক্করণ = grammatical formula DukRi.nkaraNa;

অধ্যয়ন = study;

ধুরিণ = awakened/aroused?;

শ্রীমৎ = honourable prefix;

শঙ্কর = Shankara;

ভগবৎ = God;

শিষ্যৈঃ = disciples;

বোধিত = having been taught/enlightened;

আসিং = was/existed;

চোধিতকরণ = tested or awakened senses;

॥ ৩২ ॥

ভজ = worship;

গোবিন্দং = lord Govinda;

মূঢ়মতে = Oh foolish mind!;

নামস্মরণং = (except) through/from remembrance of the Lord's name;

অন্য = other;

উপায় = plan/method/means;

নহি = not;

পশ্যাম = we see;

ভবাক্ষিতরণে (ভবতরণে) = for crossing the ocean of births deaths;

॥ ৩৩ ॥